

A  
WARNING-PEECE

TO THE  
Commons, Commisſioners, Army Ge,  
nerall, which now ſit as Judges

ON HIS  
Majeſties ſacred Perſon,

In the behalfe of the whole *Kingdome*.

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*Written by one that feares God, and honors his  
King, and prayeth for the peace of England.*

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Printed in the Yeere. 1649.

1608/327.

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W. L. INGERSOLL

TO THE

COMMISSIONERS OF THE LAND OFFICE

OF THE STATE OF NEW YORK

IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

ON THE 12TH DAY OF MARCH

1868

AND TO A RESOLUTION

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**A Vindication of the Army, by way of re-  
crimination against the Lords & Commons, &c.**

**T**He name and title of Army and Souldier hath of late been as formidable and odious as Sequestrator, Excize, Committee, or Parliament-man. And the complaint of the Lords, Commons and City of London have caused the greatest part of this hate and rancour against the Army. I therefore challenge them not with sword, for they are most of them errand cowards, but with my pen, and bid them severally answer if they can.

And first thou o City, why and with what face canst thou complain of me while I call for Justice, and the strict execution thereof, when as thou thy self first madest the loud cry to the Parliament for Justice, and thereby most unjustly sheddest the blood of the innocent?

2. Why and with what face complainest thou of the Army for excluding some Members from the Parliament, who didst never cease bawling at the Parliament doores for the ejection of the most ancient and most rightfull Members in Parliament ?

3. Why and with what face complainest thou of the Army for taking  
 affesse and quartering upon you, who were the first principall raiser of this  
 Army, and were ever well content that others should pay and give free  
 quarter?

4. Thou O City who hast raised and first hast maintained this Army to be as a rod or sword of God, why and with what face canst thou deny them 40000. l. granted them, and much more by an Ordinance, when thou hast most ambitiously sued, that thou mightest freely give many millions for the conquering the King, abolishing Religion, and subjecting the Lawes, Liberties, and properties of all the Subjects in England to an arbitrary power? Yea and when it was put into thy hands to have remedied all, yet then for fear, falshood or treachery, thou forfookest thy self, and betrayedst the whole Kingdome.

*Thinkest thou therefore (O City) that judgest them which do such things and doest, the same that thou shalt escape the judgement of God? Rom. 2. 3. No, heare what God hath spoken, The spoiler is come upon her even upon Babilon the great City, Revel. 18. and her mighty men are taken, for the Lord God of recompences shall surely requite, Jer. 51. 5. 6.*

And ye Commons, why and with what face can ye complain of the Army for their Remonstrance and Declarations tending to Justice and publicke good, when your selves have published such grosse slanderous and impudent lies both in Declarations and Remonstrances, thereby to cheat the People, to the Kings destruction, and the Kingdomes ruine?

2. Why and with what face can ye complain of the Army for imprisoning some of your Members, in Royal and great houses, when your selves have driven so many thousands of Clergy and Laity out of their freeholds, and thrust too many by thousands into noysome and close prisons, to the losse both of liberty and life, and yet never to this houre shewing any cause why?

3. Why and with what face complaine ye of the Army for excluding some of your Members from your house? when ye your selves a first, second, and third time sent up forged Bills for the utter casting out of the Bishops from their most ancient and most just sitting in the upper House, and at last by threats and menaces put upon the Lords, forced them to give their most dishonourable and unconscionable assent thereunto: Yea and did not this alone to the Members of the Lords House, but did as much or more even to your own, either by not admitting such though rightly elected, or by threats and force driving them away by 200. at a clap; which was the onely true cause of their sitting at Oxford.

4. Why and with what face complain ye of the Army for breaking the Lawes and Priviledges of Kingdome and Parliament, when ye your selves have been not only Authors and Actors, but Teachers and Instructors of them by your examples to do the like to you, as you have done both to your Sovereigne Lord the King, and to your fellow Subjects?

5. Why and with what face complain ye of the Army, for banishing all ill affected to them 10. miles from London for a moneth? when as your selves have banisht all ill affected to you, 20. miles thence sometimes for 2. at other times for 6. moneths; and that on no lesse penalty then High Treason, and accordingly to be arraigned, tryed and executed as Traytors without mercy.

6. Why and with what face complain ye of the Army, for committing your Members to custody? when as your selves the 15. June 1648. authorized any 3. of your House (though those Colonels and close friends to the Army,) to seize imprison and carry away Subjects free from Delinquency, to our Army lying then before Colchester.

7. Why and with what face complain ye of the Army, for calling you corrupt false trayterous Members? who 21. April. 1648. gave power to any 3. Committee-men in all the severall Counties in England to seque-

ster.



ster and imprison any whom these Committee-men should judge or deem to have spoken reproachfully against the proceedings of this Parliament.

I could be infinite in the enlarging your unjust and unequall complaints against the Army, judging and condemning them for those and the like things, wherein your selves have been most guilty: but I shall end all in this kind with a word to the Gent. of the long Robe, Lawyers, as Members of your House.

8. And why, and what face complain ye of the Army for desiring 1. That these attrited and unknowne Lawes of this Kingdome, may be wisely and carefully collected, and the best and fittest being culled out, to have them all printed and publisht in one volum or body? 2. That they may be translated or put into our own English and known tongue, whereby every subject may be able to read, understand and know what he is to do, and what to eschew, what may save and what may destroy him; and that he may not be constrained to give twenty shillings or more for every spoonfull of compounded or sophisticated hot-water which may perhaps poyson him or his Estate. 3. That the subject may not be compelled to trudge to four standing Marts or yearly Faires kept in Westminster Hall there to be forced to buy, and to be cheated in such pedling commodities (to say no worse) as they might have better for lesse money in their own Countreys.

I say why and with what faces complain you of the Army for this? when ye your selves these eight yeares and upwards have not only been silent, but consenting, voting, acting to the destruction of all our ancient best Lawes: yet few or none can conceive to what end ye have done all this, except either for the advance of your own present base gaine, or else hereby to comply with the Grandees and Parliament drivers, to keep them from these just things which now the Army so earnestly doe desire.

Why and with what face complaine you of us, because we being your servants would rule and govern you? when as you have been our masters and teachers in the art, and accordingly under the pretence and name of Religion, Justice and publike good, have ridd your Masters the people of this Kingdome, not only out of their fat, but their flesh, and almost off their leggs too: And why may not we, being so many thousands, who have with our blood conquered all, rule and reap the sweet? as well as 3. or 400. of you have all the while injoyed the benefit of our travailes and hazards, dayly raking Offices, and heaping up riches, to the impoverishing the Kingdome.

And to you we may add, as to the whole people of this Land, that as well may we be their rulers as you, or any other sorts of the people, for while



while they come to their ancient government, let them be assured that they shall be rid one while by one, another by another Faction, and ever by that which by turnes shall get the power, till in a short time all will and must fall into such confusion, that we can expect no other rule or government but cutting of throats.

But if any seriously ask me, why may not this State come to be governed by an Aristocracy as well as Venice, and some parts of lower Germany? I must answer, that the question discovers so much ignorance in Politicall government, that it deserves no answer, yet (in a word) who is so ignorant that he knowes not, besides the unspeakable danger of new modelling a State, as of new altering the temper of an old crazy body, that in this the body naturall and civill agree, that that diet, exercise, physick, government which preserves the one body, may and will destroy the other, and that as Suits fit not every body, so neither are the tempers and dispositions of all men taught and guided by the same rule and power: *England*, within these 8. last yeares past, hath payed deare for the learning her Latine tongue, as Delinquent, Malignant, Sequester, Secure, Compound; and I dare say, two or three Greek words shall be more worth to it then all those, and the like, if they will understand and follow these, which is no more then *Homer* read long ago, *ἐν ἀγαθῶν, πολυκωλύει, ἢς κοίται* ἔστω ἢς βασιλεὺς; each State a rule and Government must have, which the many destroy while the one doth save: or if you beleeve not reason and truth, because it comes from a Poet, yet heare and beleeve God which is truth it selfe, and who can neither deceive nor be deceived, and he tells you *Prov. 28. 2. For the transgressions of a land many are the Princes thereof, but by a man of understanding and knowledge the State shall be prolonged.*

In a word, O ye Commons, nor murmure nor complain any longer against us, for ruling you and the rest, for God hath spoken it and it shall come to passe, with what judgement ye judge ye shall be judged, *Math. 7. 2.* And with what measure ye mete it shall be measured to you again: and *Rom. 2. 2. We are sure (saith S. Paul.) That the judgement of God is according to truth to them which commit such things, and v. 3. thinkest thou that doest such things that thou shalt escape the judgement of God?*

But of all others, O ye Lrds, who are least to be pittied, why and with what face complain ye of the Army, for taking away your negative Voices in the upper House, when as you who vote only for your selves, yet after that (at two severall times) ye had voted, and so sent it down to the House of Commons, that ye could not with justice and honour remove the Bishops out of the Lords House, yet after with injustice and dishonour



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dishonour ye voted them forth, and from that House which was their proper free-hold, by the just and lawfull prescription of above 8000. yeares, to the third part of which time no Peer now in England can pretend, and who sate and voted there not for themselves alone but for God, the Church, and as the Representative of all the Churchmen in England.

2. Why and with what face complain ye of the Army, for endeavouring to subject you to the Lawes of the Land equally with other Subjects, who have been the principall Authors and Actors in destroying both the Lawes and the freedoms of all the Subjects in England?

3. Why and with what face complain ye of this Army as Rebellious, when as you your selves so lately in a storme, or rather stroken with a Pannique feare, like your selves, that is, like valiant Lords, run away from a few boyes unarm'd, and fled to this Army for help as to your Tutelar God.

4. Why and with what face can ye complain of the Army for leveling you with other free-borne Subjects, and bringing you down to the Commons, when most of you have neither so much honesty nor true honour as most of the ordinary Gentlemen in England have, no nor yet can plead anything of worth in your selves for sitting there in that high place, more then either purchase of titular honour for money, or Royall favour to some of your entituled Predecessors, to whose vertues notwithstanding ye are as little of kin as perchance ye are rightly, if all were known, to their blood.

5. Why and with what face complain ye of the Army, for censuring and sentencing you, who suffered the Commons to censure and sentence your own Members, contrary to the Priviledges of your House, and the Lawes of this Kingdome? Heare the righteous Judge of all the world speak; With what judgment ye judge ye shall be judged, (*Math. 7. 2.*) And with what measure ye mete it shall be measured to you again. For it is written, *vengeance is mine, I will repay saith the Lord Rom. 12. 19.*

And yet O ye Lords, Commons and City, why stand ye as men affrighted at our Remonstrances and Declarations? know rather that though we are and would be accounted just and righteous, yet we may and will act according to reason and prudence, with which God hath enriched us above other sinners.

And therefore be assured, that if ye shall repent and turne unto us, and go our waies, which are the waies of our Lord God, we likewise will repent and turne and be mercifull unto you, we will receive you into our favour,

favour, and with us ye shall eat the good things of the land, and be satisfied plentifully therewith.

But and if ye shall not speedily returne and joyne with us, and to be commanded by us into whose hands the Lord of Hosts hath delivered you and all yours; then know for a certain that what ever we have denounced shall come to passe, that is you shall be scattered among the People, and shall be devoured by wild beasts, the mouth of the Lord of Hosts hath spoken it.

But O Army, least that I seem partiall in pleading your cause against the Lords Commons and City, making their crimes and errors as it were a cloke for your enormities and misdoings, give me leave to speak and to propound a question to you or two to you in the name and behalf of the Lords Commons and City.

For if you truly be (as you pretend to be) the rod and sword of God, appointed to reward and punish ungodly and unjust offenders; yet boast not your self, neither say in your prosperity you shall not be moved, your mountain is made so strong: or that because these are sinners and transgressors, whom you have judged and condemned, that therefore you are inexcusable and clear from all unrighteousnesse; for know that God who breaketh the bow, and cutteth the speare in sunder, and casts the rod of his anger into the fire, when they have fulfilled his will can and will do the like to you, unlessse you have good evidence and warrant from Gods revealed Will for what you have or shall intend to do; or if your designs or actions have any other biassed ends or selfe-interests besides Gods glory, and the publike good.

And whether these things be so, let me interrogate you: Why, and with what face can you complaine of the late Treaty, the Movers thereof and the Propositions therein? who your selves so lately did Court the Royall party, and wooe the King to a peace and pardon by the tender of more advantageous Proposals on his behalfe, and his friends then were offered in the Treaty?

2. Why, and with what face can you so suddenly call for fire from heaven to destroy such and such Delinquents, whenas in your former Declarations and Remonstrances you professed, (and rightly) the contrary way, to be most agreeable both to Gods Word and humane prudence?

3. Why, and with what face can you so suddenly cashier the Lords, and levell them, who so lately professed the maintenance of them in all their Priviledges and Honors?

4. Why

4. *Why, and with what face can you, who have sworn to maintaine and defend the Lawes of this Kingdome, dare now not only in your own persons and places to act, but to professe against all those Lawes, and to hold nothing binding but your owne will and desires, or the desires and wills of such of your own Party, whom alone you stile the godly, honest, & well-affecte?*

5. *Lastly, can you think, that if self-love, pride, or ignorant zeal, have so blinded your eyes, that you cannot see your selves, nor discover your own hearts, that therefore neither other men, no, nor God himself doth espie and abhorre all hypocriticall and abominable wayes? Be not deceived, nor think that you can long blind and deceive the world with vaine pretences and windie words of Godlinesse, Justice, & Righteousnesse, for God wil not thus be mocked, no, nor man will ever be thus fooled & cheated; rather fore-see, feare, and prevent the just judgement of God, who doth and will in his time repay both in weight and measure, for Vengeance is mine, I will repay, saith the Lord, (who is the Lord of Hosts) Rom. 12. 19. and therefore can do it, as he hath done to an Army which twenty times exceeds yours.*

And that you may stop the monthes of those that murther and repine at your Power & Greatnesse, and that you may in part redeem or satisfie for what you have trespassed upon and wronged your Countreyemen, suffer a word of exhortation, as from the whole Kingdome of England:

We confesse you have propounded 12 Herculean Labors, and how we affect or relish them, you may ghesse by some hints or glances in the preceding passages: but above the rest, that one for the abridging, Englishing, and regulating the superfluities, defects and abuses of our Law as now in use, we so farre approve and commend, that we wish our Votes and desires might be lent up with yours: viz.

1. *That we conceive the present Common Law now in practise, to be little more then, as you term it, an hair-loome of the Norman Conquest.*

2. *That contrary to the Lawes of all best-governed Nations, our Law is a dis-joynt, disordered & confused thing; or a thing like a Taylors Cushion, so patched together out of many pieces, and that without all or any authoritie given therunto, that it lookes more like the new Serjents Coats, or a motley Clank-bag, then the Law of a wise and great People.*

3. *That this Law, all or the most part of it, is written in an unknowne Pedlar-like Language, which edifieth not the poore Subject, though it be- nefiteth the Lawyer.*

4. *That the Law, as now used, may have that word given it which was written on the head of the woman, Revel. 17. 5. Mytterie, and such as worketh, 2 Thess. 2. 10. with all deceivablenesse of unrighteousnesse.*

5. *That many Lawyers, but especially Perverse-foggers and Oppressors, may*

truly speaks to their shame, though to their owne gain, as Demetrius the Silver-smith did, Act. 19. 25. If this Craft we have our wealth.

We therefore desire, you will in the Kingdomes name and behalfe earnestly petition & preile the two Houses in Parliament to pick and chuse through *England* such as may be rightly judged fit instruments for this service, that these may sit all the severall Lawes thereby to cast by the chaffe, and retain & heap up the known good grain of the Law. Which when they have finished, let it be commended to the consideration and Vote of the Parliament, thereby to make it a sure & binding Law: And to the effecting this, we dare say, that ye shall have the Votes, thanks and prayers of all the people in this Kingdome, *nemine contradicente*, no one gainsaying the justice, equitie, & generall benefit thereof except only the Silver-smiths which work for *Diana*, and such as live by the subjects losse, & feed fat upon soule & corrupt matter.

But lest our good intentions and just desires may be mis-construed, give us leave to adde for a Close of this Exhortation, or Declaration, what *S. Paul* spoke of the *Mosaical Law*, 1 *Tim.* 1. 8. that we may truly say of our *English Law* (when once it shalbe regulated & qualified) *We know that the Law is good if a man use it lawfully*. And we acknowledge, that the grave Sages & good Students in the Law, if they use it accordingly, deserve both honor & reward. We speak not therefore against these, or the like; but being you desire a through reformation of all or most of the greatest abuses in this Kingdome, we wish, that all ignorant Pettifoggers, base Hacksters, & greedie exacting Officers about the Law may either be utterly removed, or reformed. And when you shal bring to passe this just proposall, we dare confidently say you will prove your selves greater Conquerors, in subduing this many-headed subtil strong *Hydra*, then in overcoming your open enemies. And lastly, this Conquest will certainly eternize your names, & cause them to be written or remembered by all generations to come, for an act of the greatest justice and most publike benefit. O Armie, urge, presse, and prosecute this vigorously in our name; which will, if brought to passe, redound to the eternall glory of our good God, the welfare of the oppressed *English* subject, and your own immortall honor. *Amen*.

Finally, reserving my choicest piece of advice to the last; it cannot be denied, that you have under your hands at this time the richest and best piece of Staffe, for the quantitie, that the Globe of the Earth can afford: And that you spoyle it not, or cut it to waste, be carefull of two things; first, that you neither slash nor teare it by Sword, or Gun, that is, not by force or violence; secondly, that you cut no more out then you have skill and time to make up againe.

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And you, the Generall, or chiefe Commander, know, and consider, that neither the ayre, nor water, are subject to more changes then the people; and therefore be as *Moses*, meeke and valiant, magnanimous and magnificent; yet he never could so demean himselfe, but that the people would murmure, longing to remove him and to returne to their old byas: nay, consider our Chieftaine, our Lord and Saviour, who though he spake as never man did, *Joh. 7. 46. and did all things wel*, *Mark, 7. 37.* when no man else ever did the like, yet this could not prevaile, but that though one while the people will make him King whether he will or no, *Joh. 6. 15.* yet another while wee will not have this man reigne over us. *Luk. 19. 14.* and if one day they cry before him riding to the great City, *Blessed be the King that cometh*, *Luk. 19. 38.* yet a very few days after, they cry more fiercely, *Crucifie, crucifie him*, *Mat. 25.* yea, though *Pilate* the Judge, a stranger & no friend to the King, though this so strange, that he as offended with their rash cruelty asked, *shal I crucifie your King?* *Joh. 19. 15.*

There is not a Chronicle of any Nation under Heaven, but may afford you plenty of instances to confirme this truth; and therefore to avoid tediousnesse, I shall refer you to that one (which is written in the beginning of the *Turkish History*) of *Andronicus*, (*Anno Christi 1180.*) who, notwithstanding his oath to withstand all Plots and Designs against the Honor and Person of the Emperour *Alexius*, under colour of Zeale, Justice, and Reformation, brings up his Army before the great City *Constantinople*, to whom the Admirall with the ships revolt; whereupon, the Nobility and common people make into *Andronicus*, and not onely the Emperour; but all his neere friends, are either exiled or imprisoned.

And then to prevent mischiefs to the State forsooth, his favourites or flatterers must needs joyne *Andronicus* with *Alexius*, copartner in the empire; which done, soone after *Alexius* the Emperour is deposed and strangled by the most ungodly Councell, which acted all at *Andronicus* his beck; yet, so just was God, and speedy in executing justice, that sodainly the people in scorne and hate, raise and rise against *Andronicus*, who being forsaken by his former flatterers (friends onely to his fortune) is taken & led in scornefull triumph through the City, where by all men, women, and children, he is bitterly cursed, and most shamefully used, and being brought and hanged by the heeles in the open Theater, the people cut off his buttocks and privities, and so miserably and disgracefully he dyed, having reigned but two yeares; and this may teach you the inconsistency of the people,



the mutability of worldly happinesse, and the just reward of Ambition and Treachery.

And though at this time some of your Army and of the people, for your sake may be droven to so much wickednesse, as to depose or murder their Liege Lord, the Vicegerent of God, without all Law; yet conceive you not, that either these, the rest of the people of the old Army, or even of your owne new Modell, may not either return to their right wits, or retainie so much Loyalty or Religion, as to requite this act, (according as they are bound by all the Lawes of God, Nations, and this Kingdome.)

And whether your designe be to depose or murder the King, because he did leave you & lean to your opposites; or to destroy the *Presbyterian* leaders, because they did adhere to the King, & against you; yet be assured, that as your aym is blood & destruction, so destruction and blood shall be your end; remember *Adonibezek*, Judges 1. 6. 7. as I have done, so God hath required me; and heare the Poet,

*— nec enim lex justior ulla est,*

*Quam necis artifices arte perire sua.*

But above all heare God, Hof. 1. 4. I will avenge the blood of Israel upon the house of Jehu. And although God gave *Jehu* an extraordinary Commission for putting *Ahab* to death; yet this in Hof. 1. 4. was denounced and executed against *Jehu*, because he executed the Commission with a by-end of his own, and in an undue manner; and this Decree on *Jehu's* house and posterity was to take effect speedily, yet a little while sayes the text, and I will avenge saith the Lord, &c. and this little while was within one yeare and a halfe after the Decree, *Zanch. in Hof.* And let that be written as a perpenaall Monument over the doors of your private Closets and publike Concellis, or Courts, which you reade, 2. Km. 21. 23, 24. That although King *Amon* (as King *Ahab*) was a great and most grosse Idolater, & such as by Gods expresse Law, had incurred the penalty of death from God the Law-giver, yet his servants (his subjects) for attempting and executing the death of their lawfull King, are by God himselfe judged, and so stiled Conspirators; and they accordingly by the providence and justice of God are slaine (and that presently upon their wicked act) by the people of the Land, which certainly is so expresse & recorded that it might reach all, how much it is against Gods wil that subjects should in any case conspire, plot, or execute the death of him, who is their Lawfull Anointed King. And accordingly as you shal act or repent the Lord prosper you, and this undoubtedly is the prayer of the greatest and best part of this Kingdome, who joyntly cry,

*Amen, Amen.*

**FINIS.**

